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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

Published quarterly in English, French and German.

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
Reprint invited. Acknowledgement will be appreciated.

Price : 2 Swiss francs a year. Post Cheque No. I. 572. Geneva. H.-L. Henriod, *General Secretary*

No. 12 41, Avenue de Champel, Geneva October 1936

LIFE AND WORK

PREPARATIONS IN AMERICA FOR THE OXFORD WORLD CONFERENCE

Friends in other lands will hardly be able to appreciate the difficulties of educating the Churches in America concerning the 1937 Conference on Church, Community and State to be held at Oxford. These difficulties arise in part from the great size of the country, in part from the more than one hundred distinct communions in which Americans have their church loyalties, but most of all in the fact that the great majority of the American communions have no effective channels for disseminating information and arousing interest and enlisting participation on the part of their local parish Churches.

Responsibility for preparations for Oxford falls to the American section of the Universal Christian Council, a very representative body of about one hundred church leaders drawn from most of the principal denominations. To assist in the extensive study processes which are to precede the Oxford conference, the American section has authorised the formation of an American Advisory Council, of which Dr. John R. Mott is the chairman and which numbers about twenty-five men and women, prominent in education, in the Church and in public affairs. This Council is making itself responsible for America's share in the more technical preparations for Oxford.

The process of preparatory study must be made effective with three different groups of persons within the Church. These groups may be likened to three concentric circles. A quite distinctive procedure is demanded in the case of each of the three groups :

1. *Scholars and Theological and Technical Experts.*

The participation of a certain number of Americans in the study of each of the nine topics selected for consideration is desired. However, even more important is the enlisting of the interested participation of a dozen to thirty correspondents on each major topic who will criticise all of the papers written on that topic. This very intricate and detailed process of consultation is being guided by Professor John C. Bennet of Auburn Theological Seminary.

Obviously some of the nine topics are of greater interest to American students than others — notably " The Christian Understanding of Man ", " The Kingdom of God and History ", " The Church ", " Church and Community ", " The Church and the Common Life ", " The Church and Education ". On these subjects a further process of criticism, correspondence and common study is being organised among scholars who are especially

interested. And it is hoped that this process of intensive study of special topics may be carried out in individual parish Churches and among groups of ministers and laymen. For example, it is intended to make very wide use of Dr. Oldham's document on *The Church in the Context of the Oxford Conference* in this fashion.

2. The second group for which plans must be made embraces the *Official and Coopted American Delegates* to the Oxford conference. Thus far very little has been planned by way of direct preparation for the delegates themselves; many of them have yet to be chosen by the constituent church bodies. However, steps have already been taken toward a very careful selection of the small group of coopted delegates which will be allotted to the American Churches. Within this group of only twenty persons must be included most of the women delegates and younger leaders of the Church as well as a considerable number of important scholars, laymen and senior leaders of the Church who will not find places as official denominational representatives.

3. *The great body of Ministers and Lay People in the Churches themselves.*

The task of reaching this group is a well-nigh impossible one. The most than can realistically be hoped for is that here and there throughout the country small groups will be started within individual Churches and towns or cities which will study with some thoroughness the great issues to be discussed at Oxford. To stimulate such study and to aid its progress, the American Advisory Council is projecting one or more study outlines in which the great issues underlying the theme of the conference will be revealed and some of the material prepared by scholars throughout the world will be translated into language intelligible to the ordinary Christian minister and layman. It is hoped that a very considerable use of such outlines may be secured. It is also intended to enlist the interest of the many church periodicals to carry articles outlining the purpose of the Oxford conference and discussing its problems.

Mention should also be made of a large number of unrelated ways in which the theme and the issues of the Oxford conference are being brought forcefully before various groups within the American Churches. Four illustrations are typical. For example, at the annual meeting in April of the American Theological Society (eastern branch), to which come most of the important senior scholars in the fields of theology and the philosophy of religion, the topic of discussion was *Church and State*. The Religious Education Association, which embraces the more advanced groups in the great field of religious education, has chosen the same theme for intensive study during the coming year, culminating in the annual conference of the Association in the spring of 1937. The Rauschenbusch Lecture Foundation at Colgate Rochester Theological Seminary, — one of the most famous in the country because of its association with the memory of the great leader of social Christianity, Walter Rauschenbusch, — has taken as the subject for next year's lectureship, *The Relations of Church and State*, and has invited a panel of half a dozen well-known leaders in education, public life and the Church to join in a comprehensive examination of various aspects of the main theme; their lectures will subsequently be published. Of somewhat different character and importance is the early publication of a volume on *Church and State in Contemporary America*, prepared after several years of thorough study by a committee of the Federal Council of Churches of which Dr. William Adams Brown is chairman and editor.

By these and other means, it is hoped that considerable numbers of Christians in the United States and Canada may be informed of the conference well in advance of its assembling, may devote serious study to the issues it will consider, and may thus be prepared to receive its findings with high expectation and to make the fullest possible use of them in the education of the American Churches on these issues of such inestimable importance.

The present membership of the American Advisory Council which is seeking to give unity and direction to these various measures is as follows: Dr. John R. Mott, *chairman*; Bishop James C. Baker, of the Methodist Episcopal Church; President Albert W. Beaven, of Colgate Rochester Theological Seminary; Mrs. William Adams Brown, of New York City; Dr. Raymond Leslie Buell, President of the Foreign Policy Association; President Henry Sloane Coffin, of Union Theological Seminary; Professor Arthur H. Compton, of the University of Chicago; Hon. John Foster Dulles; Dr. Harry Emerson Fosdick, Minister of the Riverside Church, New York City; Dr. Douglas Freeman, editor of *The News-Leader*, Richmond, Virginia; the Rt. Rev. Henry Hobson, Bishop of the Protestant Episcopal Diocese of Southern Ohio; Professor W. E. Hocking, of Harvard University; Professor James Weldon Johnson, of Fiske University; Mr. Clifford P. Morehouse, of the Morehouse Publishing Company, Milwaukee; Mr. Frank Morrison, Secretary of the American Federation of Labour; Dr. Howard Chandler Robbins, of General Theological Seminary;

the Rt. Rev. Richard Roberts, Moderator of the United Church of Canada; Hon. N. W. Rowell, of Toronto; Hon. Francis B. Sayre, Assistant Secretary of State; Mrs. Harper Sibley, of Rochester, New York; Mr. Charles P. Taft, of Cincinnati, Ohio; Hon. Henry A. Wallace, Secretary of Agriculture; Hon. John G. Winant, Chairman of the Social Security Board; President Mary E. Wooley, of Mt. Holyoke College; Dean Henry P. Van Dusen, of Union Theological Seminary, *Secretary*.

Henry P. Van Dusen.

CHAMBY, AUGUST 1936

In the Council Meeting of the Universal Christian Council for Life and Work held at Chamby this August, the agenda for discussion divided itself into two main headings: the future of the oecumenical movement and the programme of the Oxford conference for July, 1937. The debate on the first of these was opened by Dr. Deissmann reading the Message of Stockholm, the foundations on which the present work has been built up, and a reminder of all the prayer and energy that has gone to build it. One of the great results of Stockholm, and one without which the Oxford conference would not be a possibility, was the setting up of a permanent research office at Geneva, and it is largely through that centralised office that the work of the Council has been accomplished. Whatever the future, and that must be decided at and after Oxford, it seems of the utmost importance that such an office should continue, if possible in an enlarged form. But it is further clear that the time has now come for much closer cooperation with other oecumenical bodies, and the conferences of Life and Work and of Faith and Order next summer provide an opportunity of planning such new relationships as may as far as possible prevent any overlapping or duplication of work and thereby increase efficiency and husband resources. It may not be too much to hope that from these conferences, attended as they will be by delegates of the Churches, some permanent oecumenical board may take form, recognised fully by the Churches concerned and composed of authoritative representatives who could speak with some responsibility for the bodies from which they come. Here is one of the main problems with which Oxford must attempt to deal, and at Chamby it was agreed that a special committee of thirty should at once be set up, chosen by the Churches and the chief oecumenical movements with some lay and youth representatives, to review the present situation and to make recommendations as to the future to the conference at Oxford.

More immediately the meeting at Chamby was concerned with the details of the Oxford programme. Its main outlines have of course been decided for the last two years, and the discussion opened with Dr. Schönfeld's report on the progress of the various study groups throughout Europe and America, and of the interchanging of papers by which the Churches are seeking to utilise, in a process of comparison and criticism, the best minds available as guides to Christian thought. It is now certain that Oxford will have laid before it a series of detailed statements representing a scale of preparation which few church gatherings have yet received, but the right use of this preparation raises considerable problems which, it must be confessed, could not be very satisfactorily discussed in the Council Meeting at Chamby, as they required too close an experience of all the talks and correspondence which in the past year have been devoted to clarifying the issues. It was however agreed that the debates should be organised under five sectional headings, covering the main factors in the life of Church, State and Community today, and related as pointedly as possible to the nine headings under which preparatory work has been carried on. This will ensure a far greater thoroughness of discussion than could be obtained in the full meetings of the conference, and will permit of that necessary measure of specialisation which the scope of the topics makes essential. The Oxford conference will in no way be a legislative body; it will not aim at making pronouncements, but at presenting the Churches with a reasoned and careful restatement in modern terms, sifted by minds of first rate quality, of the Christian position, or positions, in the crises of the world today: and to this extent the conference will be largely an education of the Churches, an exposition of the work of the last two years. But it is only if this picked body of delegates can in the fortnight at Oxford enter into the results of that work, test them and consider them fully, that that educational aim will have been fulfilled. Some members of the Council, as was shown by the debate following Dr. Oldham's introduction of the proposed programme, feel that this is perhaps too academic an aim, and would like something more apparently practical and readily comprehensible to the ordinary man, and their pleas on this behalf were a useful reminder of the whole problem of 'getting the conference across' to the general public. To the question usually somewhat unintelligently asked: "What is the Church doing about this or that?" some resolution passed by a representative gathering of the Churches might be something to which the enquirer might be referred. But it would not be a very satisfactory answer.

Resolutions are dangerous things, discharging the consciences of those who pass them, and entirely unheeded by others unless they are known to stand for real and intelligently directed activity on the part of those putting them forward. Nor is an oecumenical gathering, as some of the discussions at Chamby forcibly reminded us, a favourable ground for the drafting of such decisions. In the attempt to meet the various attitudes of different Churches, the various interpretations which their respective circumstances would give to the words, the final statement is watered down to a formula of the vaguest nature, with very little content of definite meaning. Such would be a poor outcome of Oxford. Resolutions may arise from the course of its discussions, though the delegates will have no power to commit their Churches, and in some cases such joint resolutions are a necessary prelude to action, but if they are passed at Oxford it is to be hoped that they will be so because the preparatory work and the discussions have made clear and definite some particular issue, and pointed a new line which can be followed with some conviction and unanimity by Christians, which perhaps Christians will feel they must follow, cost what it may.

Yet if words are sometimes empty sounding, the heart must speak when it is full. The Council Meeting at Chamby could not disperse without registering how near to the thoughts and prayers of the Churches are all those suffering in the world today, particularly those who suffer in consequence of their faith. And the mind of the Council dwelt much, too, on all who suffered through no fault of their own, but on whom were visited the faults of race or party. There are many sources of hatred in the world today and Christian love must grow constantly if it is to match the growth of malice.

Practical affairs occupied the rest of the time at the Council's disposal. Finance remains an urgent problem, presenting constant difficulties to all concerned, difficulties which the increased volume of work occasioned by the Oxford conference will not lighten in the coming year.

T. S. R. Boase.

PREPARATIONS FOR OXFORD

In the course of the past months, steady progress has been made in the coordinating research and study work on all the nine main subjects connected with the Oxford preparations[1]. It is of significance that the question of *the action of the Church in relation to social and political problems* has come right to the fore and that for this question more than for any other it has been possible to secure the most expert and thorough collaboration in a worldwide oecumenical exchange of thought. The findings of this discussion were worked out in the meeting of the oecumenical research group which met, at the invitation of the Archbishop of York, in July, and formulated plans for the further work.

Study work on *the economic problem in relation to Church, Community and State* has also been carried further. Special attention has been given here to the significance of the State in view of the reconstruction of the economic order. It has been a matter of examining the problem in the closest possible connection with the actual burning questions which, in the course of the struggle between the different economic conceptions as presented by Fascism and Bolshevism, by Liberalism and other newly-established economic systems, are finding expression in relation to the problem of work and vocation and the problem of property, and which are becoming powerful realities in the light of the problem of the masses.

It is just at this point in the whole work that it has again become clear how vitally important is the study and research work on the basic questions of *the Christian conception of man, of history and of the common life*, and on the forceful non-Christian modern interpretations of these realities of life. In the present situation it is hardly necessary to state that the work on *the Church and the international problem* has been further extended with the utmost concentration and emphasis, and that the oecumenical discussion on the Christian attitude to war and on the Church's specially urgent obligation to collaborate in the construction of a genuine international order of law, has played a particular rôle.

This gratifying progress in the preparations for Oxford is all the more important since, in accordance with the decisions adopted at Chamby, the elaboration of the special discussion bases for the work of the five main sections of which the world conference will be made up for the treatment of the whole theme of Church, Community and State, has already been begun[1]. The chairmen of these sections, together with an intimate group of collaborators, will shortly embark upon the work of drafting these bases for discussion, which will then be submitted to a wider circle of consultative collaborators

[1] See *Programme of the Work in Preparation for the World Conference of 1937 on Church, Community and State.* Geneva, 1935. 0.10 fr. per copy. 20 copies : fr. 1.50. 100 copies : fr. 5.00.

[1] In the next few weeks printed leaflets will be issued by the Geneva study headquarters dealing with the spiritual and intellectual preparatory work for Oxford.

and will be put into final form by the central study groups which are working side by side with these chairmen of sections.

Those who are at the heart of this vast oecumenical undertaking may well despair at the magnitude of the tasks which are emerging. But it is also their experience that this innermost consciousness of human inadequacy forms the greatest stimulation to overcome difficulties, to listen and understand in a genuinely reciprocal spirit and to hear aright God's will and commandments.

WORLD ALLIANCE

CHAMBY, 1936

The Management Committee of the World Alliance met at Chamby sur Montreux, Switzerland, from August 15 to 18 last, with an attendance of churchmen from nearly thirty countries, presided over by Bishop Ammundsen.

Bishop Ammundsen's address on the present world situation was masterly and impressive. The present world calamities, he said, are due not to the principles of Christianity but to the open or secret violation of them : " As the world belongs to its Creator, so we must strive to establish that world order which we think most in accordance with the Law of God, still knowing that the Kingdom of Christ is always infinitely superior to even the best human organisations... The Christian work for peace must, in the first instance, be the spiritual emphasising of the great truths of the Gospel. Mankind must be seen in the light of the Love of God, and the Church as the super-international Body of Christ, a unity higher than the national. The work for a Christian international world order must not be given up even in the darkest hour... If there is in us a reality transcending all nations, colours, languages, races, then we are bound to express it as far as it is possible to do so, to move men to the acceptance of the Christian way of living."

I was accorded the privilege of presenting to the Council of the World Alliance Committee the claim that a new and better beginning in world affairs could, and should, be sought by the convening of a new inclusive " World Conference ". The Methodist Conference, meeting a few weeks earlier, in Newcastle-on-Tyne, had unanimously adopted a resolution calling for a world peace conference to grapple with the causes of war and to open the way to an international system in which the Christian ideals of right dealing and brotherhood could find expression. After vigorous and friendly discussion the World Alliance appointed a group to draw up proposals which would express its support of this notable claim ; the group consisted of Dr. Dexter (U.S.A.), Superintendent Diestel (Germany), Pasteur Jézéquel (France), Dr. Wissing (Holland) and myself as chairman. We were able to present a unanimous report and the Management Committee approved by a unanimous vote a statement which is printed elsewhere in these columns (see p. 6).

A very interesting discussion on the colonial question and the distribution of raw materials was introduced by Professor Lasserre (France). A good deal of valuable preparatory work had been done on the subject by World Alliance Councils in U.S.A., Great Britain, Holland and Germany. The British contributions included important memoranda by Dr. A. E. Garvie and the Rev. Clifford Urwin. Reports were presented at the sessions on education, the International Christian Press Service, and on the youth work ; the last named report was introduced by Mr. Espy, the newly appointed Youth Secretary, whose eager activity has already made its mark on the transactions of international Christian youth organisations.

Henry CARTER.

MINORITIES COMMISSION

An extremely active meeting of the Minorities Commission took place at Chamby from August 11 to 13 last. The preparations for the intensive work which it carried out, under the wise chairmanship of Bishop Ammundsen, had been carefully made by Professor Siegmund Schultze. Mr. A. L. Wurfbain, Honorary Secretary of the International Christian Committee for German Refugees, presented a report to the Committee : an appeal had been launched among the Churches for the raising of £125,000 required for transferring, settling and assisting some 2,800 Christian refugees, mostly non-Aryan and without means, who were included in the 14,000 mentioned in the figures given by the High Commission. Plans were under consideration for the gradual settlement of some of the 2,800 in Colombia and Brazil. In addition to the financial difficulties, legal obstacles had arisen which an inter-Governmental conference, meeting in July last, had attempted to overcome by the issue of uniform identity papers.

The Minorities Commission also listened with keen interest to Monsieur Moeschlin, the Swiss writer, and a former settler in South America, who explained a scheme for sending out groups

of colonisers and families, rather than individual emigrants. He emphasised the importance of cultural centres and of religious life, for it was the soul which must above all be protected. The settler must, moreover, become a loyal citizen of his new country.

The tragic problem of the future of non-Aryan Christian children in Germany formed the subject of a long discussion, from which emerged the urgent necessity of establishing special schools for this type of young person, whether in Germany or abroad, in which occupational re-training would be provided. A number of practical suggestions were put forward and the Commission expressed the unanimous wish that the Churches of the various countries should support the efforts being made in Germany itself in this direction, and in particular, within the Confessional Church, and that the support should be given in conjunction with other organisations at work in the same field.

The Commission examined the plan for the sending of a delegation of Christian Churches to the U.S.S.R. The desire was expressed that this delegation should consist of representatives of the Orthodox Churches and of the Churches of America, Great Britain, Scandinavia and France, and that its purpose should be to ask the Soviet Government for the complete restoration of religious freedom in the U.S.S.R., and for the right of the Christian Churches to communicate freely with their sister Churches of other countries. The execution of this plan was put into the hands of the officers of the World Alliance and of the Universal Christian Council, in conjunction with the Churches which were willing to associate themselves with the delegation.

After hearing a statement on the difficulties now being experienced by the Protestant Church of Memel, which had become separated, as a result of political changes, from the United Church of Prussia, the Commission charged its chairman to take what steps he could in the matter, together with the representatives of the Church of Memel and the Church of Lithuania.

The meeting ended with a general survey of the minorities problem from the religious point of view, on the basis of the report of the meeting of the Commission held at Chamby in 1935, prepared by Professor Siegmund-Schultze. The Commission requested the Management Committee of the World Alliance to insist once more on the rights of racial, linguistic and religious minorities and to ask the National Councils to work unremittingly for the establishment of peace and justice among the majority and minority populations of their respective countries.

These three days' work were characterised by an atmosphere of confidence, truth and solidarity. After a period of groping in the dark, the Minorities Commission has emerged on to a road leading to objective investigation and conciliation. The Chamby sessions gave courage to all who took part in them.

André Bouvier.

CALL FOR A NEW WORLD CONFERENCE

A resolution, calling for a new world conference, was adopted by the Management Committee at Chamby and was subsequently presented, by a delegation from the World Alliance, to the President of the League of Nations Assembly. The President replied in warm terms, stressing the valuable contribution that the Christian Churches could make, through prayer and action to the promotion of the peace objectives of the League of Nations.

The text of the resolution is as follows :

The intense and increasing gravity of the world-situation, and the present failure to deal effectively with the causes of conflict between States, impel us, representatives of Christian Churches in 24 countries, assembled August 18, 1936 at Chamby sur Montreux, Switzerland, as the Management Committee of the World Alliance for International Friendship through the Churches, to place on record the following decisions :

1. A new and better beginning in world-affairs is essential. Adjustments in the structure and procedure of the League of Nations will be useful, but more is needed. A different spirit is required, a spirit which aims at effective service of the common good. We believe that the solution of the world-problem is to be sought in the Christian Faith, whence comes the power to change the motive and direction of personal and public activity.

2. A way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow and which account in large measure for the fateful race in armaments.

We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene, after due preparation but at the earliest practicable date, a World Conference on these subjects, open to all States. Protective tariffs and financial obstacles to world-trade, inability to obtain raw materials and an outlet for excess populations, and the future administration of colonial possessions and mandated territories would necessarily be among the subjects with which such a Conference should deal. As regards the colonial problem we hold strongly that a primary consideration should be the welfare

of the races who inhabit the territories concerned.

3. We recognise that a special responsibility rests on the Christian Churches in this hour. Hence we ask that the Churches urge upon their several Governments the necessity for such a World Conference, whether convened by the League of Nations or under other auspices. Each of our National Councils should take early action in this matter.

Lastly, we venture, associating ourselves directly with the request, to ask that prayer be made to the God and Father of us all that He would kindle in us, and in all men, the spirit of true repentance for evil done, and a steadfast will to seek in mutual service the wellbeing of mankind.

PASTEUR ROGER BORNAND

Roger Bornand, pastor of Chesalles, Switzerland, and editor of the paper *Le Semeur Vaudois*, died suddenly on September 15 last at the age of sixty-five, hardly a month after taking an active part in the meeting of the Management Committee of the World Alliance at Chamby, where he represented the Swiss National Council, whose devoted president he had been for a number of years. In the course of a fine pastoral career, first of all in Belgium, where he was decorated with the Order of the Crown of Belgium, and then in his own country, which he served as preacher, educator and religious journalist, Pasteur Bornand gave fervent support to the oecumenical cause and to the cause of peace. Whether in the liturgical domain, as the author of prayers published in French and translated into other languages, or in the field of international problems, above all that of minorities, Pasteur Bornand was one of the faithful workers for international friendship through the Churches. He was a worthy successor of the deeply mourned Louis Emery, Professor in the Theological Faculty of the University of Lausanne, and was one of the promoters and founders of the World Alliance in 1914.

DR. FRED B. SMITH

Dr. Fred B. Smith, the Chairman of the Executive Committee of the American branch of the World Alliance, died on September 4, after an illness of some three months. Dr. Smith was well known in Church circles on both sides of the Atlantic. He was a member of the International Committee of the Alliance and also of the American Section of the Universal Christian Council, and attended the meetings of both these organisations at Chamby in 1935. All his life was given to religious work in one form or another. For more than twenty-five years he was an officer of the International Committee of the Y.M.C.A. and a close associate of John R. Mott. He was formerly Moderator of the Congregational Churches in the United States. Dr. Smith began his religious work as an evangelist and as the years passed and a new emphasis was demanded he continued as an evangelist. He was one of the outstanding platform leaders in America. His commanding personality and booming voice gave him first place as an evangelist for Christ to a lost world. With fervour and effectiveness he preached to industry and to the nations the message of redemption from greed and selfishness. His loss is a heavy one for all the common work of the Alliance. America has lost this summer three of her foremost leaders, all staunch supporters of the World Alliance, Parkes Cadman, George A. Plimpton and Fred B. Smith.

GENERAL NEWS ITEMS

THE FAITH AND ORDER CONTINUATION COMMITTEE AT CLARENS

The Continuation Committee of the World Conference on Faith and Order met from August 31 to September 3 at St. George's School, Clarens, Switzerland. This was its last meeting, for with the assembly of the officially appointed delegates from the Churches at Edinburgh in August 1937 the Committee will automatically pass out of existence, and the future of the Faith and Order movement will rest with the Churches' delegates. The purpose of this meeting, therefore, was to perfect the arrangements for the Edinburgh Conference and to carry forward the preparation of the material for discussion under the four subjects of the programme. — The Grace of God, The Church and the Word, the Ministry and Sacraments, and The Church's Unity in Life and Worship — so that the Conference might do its work with the greatest effectiveness.

It was good news to hear from the General Secretary, Canon Hodgson, that 283 delegates and 76 alternates have been appointed already by 87 Churches throughout the world. The list of those appointed to date of July 20, 1936, has been published in pamphlet No. 75, which can be had on request from the Secretariat (Cheyney Court, Winchester, England, or 111 Fifth Ave, New York City, U.S.A.) but additional appointments are being reported almost every week. It is evident that the Chur-

ches are thoroughly in earnest about the Edinburgh Conference.

The meeting at Clarens was presided over by the Archbishop of York, chairman of the Committee, assisted by the vice-chairmen, Dr. Deissmann (Germany), Pasteur Merle d'Aubigné (France) and Archbishop Germanos of the Orthodox Church. Sixty-two members were present, and twenty-eight visitors including a Youth Group that followed the discussions with keen interest and presented at the closing session its own suggestions. That it was a widely representative gathering is shown by the fact that the members came from 16 countries and represented 27 Churches.

A large part of the time was devoted to preliminary discussion of the subjects for Edinburgh, as presented by three of the Theological Commissions which have been preparing material for consideration at Edinburgh. Three notes could be clearly heard through all the discussion :

(1) The longing for a Koinonia ton Ekklesion, to give form and expression to the existing unity that has come to light in the œcumenical gatherings since 1925.

(2) The duty of basing unity on truth, apart from any material advantages or from any aimiable indifference to present differences of conviction.

(3) The growing appreciation of the fact that the lines of study begun at Lausanne are converging on the point of the spiritual reality which finds expression in the differing confessions and practices of the Churches.

It would be illuminating to trace these notes through the detailed discussions. They came out again and again in all four of the subjects presented. These were the report of Commission II, on the Church of Christ and the Word of God, presented by Gen. Supt. Dr. Zoellner and by Prof. Dr. Wilhelm Stählin, chairman and secretary of the Commission ; the report of Commission III, on the Ministry and Sacraments presented by the chairman, the Bishop of Gloucester ; and the report of Commission IV, on the Church's Unity in Life and Worship, which presented two of the five subdivisions of the subject which it is considering, namely, The Meaning of " Unity ", presented by Prof. Angus Dun (secretary of the Commission), and Next steps towards Unity, presented by Dr. William Adams Brown. But it is impossible to summarize in a brief account all the important things that were said in the discussions. They will be found in condensed but adequate form in the Record of the meeting to be published very soon by the Secretariat, and every one who is preparing to take part in, or to follow as a hearer, the discussions at Edinburgh should be sure to read them carefully. In one of his summaries with which he closed the different subjects the Chairman said that it was becoming less necessary year by year for him to try in a few words to focus the course of the discussions on the purpose of the Faith and Order Movement ; with growing consciousness of our task, the individual contributions at these meetings were definitely relating themselves more directly to that purpose. We were coming closer to agreements, if not yet as to terms of unity, at least as to the lines along which unity is to be sought.

An important part of the meeting, however, can be more definitely reported — the sessions that were devoted to business. In these too, there was discussion, and perhaps the most moving speech made at Clarens was that in which Pasteur Merle d'Aubigné presented the recommendation of the Comité des Amis du Mouvement de Lausanne regarding a service of the Holy Communion at Edinburgh. This practical question, involving matters of principle most dearly held by different groups of Churches, has always been one of the unresolved problems with which the Movement is faced at every meeting. The Executive Committee, in a note in the Clarens agenda, has well expressed the problem : " While some of the Churches sending delegates to the Conference regard intercommunion as a means towards closer union and the right expression of unity already existent, others hold that it is the goal of all movements towards union and cannot rightly be practised except by members of Churches officially in communion with one another. The holding of such a service as an official act of the Conference would make it difficult for these latter Churches to continue to take part in the work of the Movement, and would be regarded by them as inconsistent with the understanding on which they had accepted the invitation to send delegates to the Conference. "

It was to this difficult and sensitive point that Pasteur d'Aubigné addressed himself ; and he did so with such deep and sincere regard for the conscientious difficulties of those whose views differed from his, and with such charitable concern not to press the proposal if it should cause them pain, that the whole problem was at once transformed from a conflict of purposes into an earnest desire to find the way of mutual consideration. And so, most happily and unanimously, the suggestion of the French Committee that the Church of Scotland might arrange for such a service during the Conference but quite apart from the official programme, was received and ordered to be transmitted to the authorities of that Church.

Another matter on which there was much debate was the proposal received from the Life and Work Council, meeting at Chamby the

previous week, for an independent Committee of thirty to consider the future of the œcumenical movement and to make its report to the Conferences in 1937 at Oxford and at Edinburgh. The Faith and Order Committee had already on its agenda a proposal to give official status to the informal Consultative Group of officers of the five international Christian movements which has been meeting voluntarily for several years, and this was adopted unanimously. But the proposal of a Committee of thirty appeared to go much further, as opening the way for schemes of amalgamation. Some phrases in the Chamby resolution seemed definitely to suggest such a purpose. Here again there was a deeply-felt difference if not of principle at least of practical judgement. Some felt most earnestly the need of an œcumenical council to unify the present independent movements and to speak with a united voice for all the Churches. But others, convinced that there are yet too many points of difference between the Churches that have not been solved and that would make it impossible for such a Council at present to speak with a united voice, felt the danger of raising such hopes. It was finally agreed, however, that this is just the question that the Committee of Thirty would have to consider, and on that understanding it was voted to join with the other movements in authorizing the appointment of such a Committee.

The other matters of business were concerned with practical arrangements for Edinburgh. Canon Hodgson reported the generous offer of the Church of Scotland to give the Conference the use of its great Assembly Hall, ideally suited for use both in the full sessions of the Conference and by the small sectional meetings in which a great part of the Conference's work will be done. The offer was accepted with warm appreciation. Equally appreciated was an offer by the authorities of New College of accommodations in its student hostels, which will enable the members of the Conference to live together in close association.

While the official membership of the Conference will consist of those appointed as delegates by their Churches, the Committee made provision for others who may be present — members of the Continuation Committee, collaborators in the work of the Theological Commissions, alternate delegates and members of an invited Youth Group — to attend the sectional as well as the full sessions with special status.

It was decided that the Executive Committee should make provisional division of the Conference members into sections that will deal with the different subjects of the programme, and should nominate chairmen as needed. All of these arrangements however will be subject to acceptance by the Conference itself.

With regard to the devotions at Edinburgh, definite plans were decided upon as to the opening devotions at the daily sessions and as to meetings on the two Sunday evenings. These meetings are designed to give opportunity for speakers representing the great traditions of piety that have developed in different communions to tell what those traditions mean to them in their spiritual life. A special committee consisting of Dean Sperry, Dean Bate and Dean Brilioth was appointed to make arrangements for the carrying out of these plans. The devotions are to be an integral part of the Conference, for the theological considerations can only have value as they are related to the real ground of our desire for unity, our faith in and our worship of the one Lord and Saviour.

This brief account has only touched a few of the more important points at Clarens. It has not attempted to report the very important work of the Theological Commissions, nor the significant things that were said in the discussions. It has done small justice to the remarkable care with which all the details of the meeting at Edinburgh were foreseen and arranged. It will have served its purpose, however, if it whets the appetite for the full record soon to be published, and if it gives some idea of the spirit of hope and high expectation with which the meeting made the final preparations for the World Conference on Faith and Order at Edinburgh.

Floyd W. Tomkins.

THE THIRD ŒCUMENICAL SEMINAR

Among us younger German theologians, the opinion has very thoroughly prevailed that the oecumenical movement is the work of a Christianity that, in its dogmatic substance, is strongly modified by humanism and liberalism and that it is therefore a trivial and theologically not very serious concern. Even had that really been true, the oecumenical seminar which was held in Geneva from July 28 to August 15 last would have taught us that it was so no longer. Oecumenical work constitutes a most vital necessity. And one of the most striking impressions left by the seminar, especially for the German theologians, whose outlook today is all too easily determined by their own particular situation, was that the whole of Christendom is oppressed today by the same problems. Looking back over the seminar, these problems come into view in the following sequence : with the break-up of the humanistic epoch, the masses have very largely lost their grasp of the meaning of life, and they are seeking for it anew in fresh idols. At this juncture comes

in the modern State, which in almost every country has assumed a totalitarian trend, with claims upon the whole of mankind, and many ideologies are striving to embue human life with meaning. Every attempt at such interpretation is guided by an ideal of existence, by a definite view of mankind. But since God's revelation in Jesus Christ alone discloses to man the truth of his existence, the spiritual situation today is characterised by the conflict between the Christian and the secular understandings of man. And this challenge to the Christian conception of man gives particular actuality to the problem of natural theology in the modern theological debate. Professor Paul Tillich spoke impressively of the meaning of life which the masses have lost. The question of the attitude of the State towards the Church and towards human life in general led directly to preoccupation with the preparations for the Oxford Conference of Churches, on which Dr. Schönfeld, of Geneva, reported. Professor Haitjema, of Groningen, and Dr. Williams, of Cambridge, presented the relationships of Church, Community and State in their respective countries. The problems of anthropology and of natural theology found their way into almost every lecture and were developed in detail by Professor Reinhold Niebuhr of New York and by Professor Vyscheslavzeff of Paris. The lively discussion which followed these lectures showed how the whole Una Sancta was concerned in asking and answering the questions here involved. It was not, of course, always entirely clear that the questions and answers were derived from the revelation, from the New Testament Christ : the danger exists that modern life itself, with all its questions and answers, is becoming the main preoccupation of the Church.

Oecumenical questions, work on common problems, the discussion of the Churches with one another, cannot silence the discussion of the Churches against one another. One Church as much as another must question the truth of its creed. And it may really be said in praise of this year's seminar that it brought about what oecumenically interested circles had most seriously apprehended, but what at the same time they must very much have desired : a serious discussion between the confessions, between Protestant and Russian Orthodox churchmen. The discussion arose in a purely informative manner, and Christians of various confessions explained the origin and justification of their creeds and of their conceptions of revelation and of Christ. The exchange of thought found expression in the common exegesis of the seventeenth chapter of the Acts of the Apostles. What better can Christians do, the substance of whose faith differs as widely as between Protestant and Orthodox churchmen, than to define, through Bible interpretation, that which they have in common and that over which they divide, and thus to consider how far their conceptions of Christ have their foundations in the Bible.

The two discussion groups set up by no means exhausted the material of the seminar. In addition to the distinguished lectures on central biblical subjects given by Dr. Thurneysen of Bâle, and Professor Dibelius of Heidelberg, attention was given to questions of the mission field (Dr. Visser't Hooft), the theology of history (Dr. Lilje, Berlin), the theology of social life (Dr. Thélin, Geneva), and to comparative confessional life and thought (Professor Will, Strasbourg), and Dr. Kagawa, of Japan, presented in person his Christian social programme.

In addition to the official lectures and discussions, personal talks took place in small groups, either during the excursions on the Lake of Geneva and to Mont Blanc, or at the meals, and personal declarations of creed and life came, here and there, into the conversation. The fulness of rigorous spiritual work was amplified by the peace of the sunshine on the lake or in the mountains. And it may be said without exaggeration that the seminar reached a distinctly high spiritual level and that it made progress along the road that has been taken towards the training of young theologians who, with the utmost earnestness, are striving after the truth of the One Church of Jesus Christ.

KARL BERGER.
(*United Evangelical Church, Posen*).

THE CONFERENCE AT LA BORCARDERIE

I came away from the conference held by the International Christian Youth Commission at la Borcarderie, Neuchâtel, in September last with a sense of having taken part in a conference which was genuinely worth-while, — a prelude to Christian action inspired by Christian thinking. In the first place, the discussions grappled with fundamentals. There was no fear of theology, and without any sham pietism or religious rhetoric, there was a constant emphasis on the centrality of Christ as the one hope of the world. In these discussions, there was ample opportunity for different groups to learn from those of radically different traditions, as well as to contribute to them. Upholders of the Social Gospel, for example, could learn from those whose insistent stress was on the Word of God theology, and they in turn could learn the importance of applying that Word to problems and conditions of our own day. The American emphasis and the German were not antagonistic, in the final analysis, but supplementary. And those of the Catholic tradition,

whether Anglicans or Orthodox, could learn from both these other groups things latent in their own field, and perhaps do something to mediate between them, to show how both were linked up with the incarnate Lord and His Church. The discussions were, moreover, characterised by tolerance of divergent opinions, and by the eager desire to learn from one another, to find the measure of truth even when encased in forms strange and perhaps repellent to us. Even where there had to be a choice between irreconcilable alternatives as between the uncompromising Christian pacifist and the Christian who felt that if the demands of peace and those of justice clashed, the claims of justice should prevail, — there was manifested a kindliness of feeling, a degree of understanding, rarely attained in conferences of the sort. This, again, was not due to the shirking of vital issues, or to any mere " aimless aimiability ", for the differences were frankly faced and emphasised, no less than the agreements, in the spirit of the oecumenical movement as a whole.

The papers reached a very high level. Pasteur Conord, whose views were so ably presented and interpreted by Dr. Schönfeld, brought out clearly something which is all too often ignored or glossed over, — the real tension between the claims made on man as a citizen and as a Christian, and the importance of realising what is the supreme and ultimate authority. The way in which the discussions kept returning to this point, directly or indirectly, formed a testimony to the value of this paper. The uncompromising pacifism of Dr. Wartenweiler, with his simple, unfaltering sense of the power of God, could not fail to make a profound impression even on those who did not altogether agree with his conclusions. No one could hear Pasteur Bouvier's address without a clearer conception of the obstacles in the way of peace and the necessity of facing them realistically, as well as a deeper understanding of the meaning of *Christian peace*. The importance of the one holy Catholic Church in the establishment of a righteous international order was brought out by Dr. Schönfeld, and the present writer has seldom heard the claims of the Church as a divine organism more strongly urged than in this paper, even if he could not altogether agree with the suggestion that " the Church of Christ never appears in any other form than in that of individual Churches belonging to different separate confessions, and she is only able to know and confess the divine truth in a fragmentary manner, and indeed mingled with error which strives against the truth. " Anglicans and Orthodox could agree with this statement only with very strong qualifications, but they would be none the less grateful for the masterly exposition of the Church's life as the embodiment of the very life of the Son of God, and as the necessary basis of an international order that should truly express the will of God, rather than its opposite.

The Rev. F.W.T. Craske's address on worship as the dynamic necessary to inspire and strengthen us for the work of social reconstruction struck a deep spiritual chord in all. Pasteur Henriod's summary of the history and purpose of the oecumenical movement was most helpful in enabling many of us to see the forest and not simply the trees, while Captain Bach brought us down to concrete realities with his scintillating talk on " Practical Tasks and Methods ", an address sparkling with humour and showing a keen knowledge of human nature.

If one were to offer a criticism, it would be that the programme was rather too full and exhausting. From the first peal of the resonant cowbells in the early morning to the echoes of the last bed-time argument at midnight, there was scarcely an interval for rest or recreation. Yet the very intensity of the programme had its appeal. Perhaps the most precious experiences of the conference were those which cannot be put into words, — the personal contacts and friendships, the experiences of common worship and fellowship, the days of thinking and praying together. To Mr. Espy, Captain Bach, Fr. Craske and the others who did so much to make the conference what it was, this writer feels sincerely grateful, and he knows that he is not alone in that sentiment.

William H. Dunphy.

WORLD YOUTH CONGRESS

A gathering of young people from twenty to thirty-five years of age took place at Geneva from August 31 to September 6, under the auspices of the International Federation of League of Nations Societies, with the aim of giving to the youth of all countries an opportunity of exchanging their views on international questions and of arriving at an agreement on a common plan of action to prevent war and organise peace. Some five hundred delegates from all parts of the world, and numerous observers, took part in it. Thirty-five national delegations were present, the absence of Germans, Italians and Japanese being particularly regretted. The presence, however, of a delegation from Soviet Russia, to which definite questions were put upon liberty of conscience and religious liberty in Russia, afforded lively interest. The congress manifested its sympathy to some delegates of the Spanish youth of the " frente populare "; and the President of the congress, Senator Rolin, of Belgium, expressed the hope that at a future youth congress the young Spaniards separated

by the present fratricidal struggle would be able to come in a common delegation to express the will to peace of Spanish youth.

Excellent statements were presented by distinguished older people upon the political, economic and moral aspects of peace, — among them Professor André Philip, Sir Norman Angell, Professor Ruyssen, Professor Emil Brunner and a young Catholic leader, M. Em. Mounier, — introducing the debates of the young people, which were carried on in three commissions whose conclusions were subsequently received and approved in plenary session. As regards the political order, the report of the first commission asks for the separation of the League of Nations Covenant from the peace treaties; for the reinforcement of the League by a consultative organ representing public opinion; for the respect of freely undertaken international obligations, compulsory arbitration, the simultaneous pursuit of collective security and disarmament, the nationalisation of the manufacture of arms and munitions and the international control of the arms traffic.

In the realm of economics, the report of the second commission condemns economic nationalism, and asks for a gradual return to a free exchange, for an intensified struggle against unemployment, especially that of young people. And with a view to the solution of the problem of over-population, the congress asks for a gradual extension of the mandate system to all the colonial empires, freedom of emigration and the early convocation of a general peace conference for the simultaneous study of economic and political problems.

The conclusions of the third commission on the moral, philosophical and religious bases of peace, where the Christian point of view was strongly represented, and where the views of representatives of other religions and that of the Communist ideology were also heard, insist upon the supreme value of human personality and the necessity of respecting every individual's freedom of conscience and of expression. Recognising that action for peace implies the struggle against economic injustice and political oppression, the report claims freedom of development of all nations within the framework of an international community, and suggests a series of practical measures for international information and education.

INTERNATIONAL PEACE CAMPAIGN

The International Peace Campaign, the outcome of the "Rassemblement universel pour la Paix" held in Brussels from September 3 to 8 last, was initiated by Lord Cecil, Mr. Noel Baker, Minister Pierre Cot and others who were anxious that the good effects produced by the peace ballot so successfully organised in England in 1935 should be extended to other countries. They were also impelled by the conviction that, in view of recent failures, something new and dramatic must be done to avert a greater danger than any that had faced humanity before. As Dr. Harry Ward, of Union Theological Seminary, expressed it : "It is a question now of collective security or collective death."

The rassemblement numbered nearly 4,000 delegates from 35 nations, 40 international organisations and approximately 750 national peace groups, representing diverse parties and political and economic points of view, all united in their determination to put an end to war as a method of settling international disputes. Churches of many denominations were represented, as were also ex-service men, aviators, trade unions, co-operatives, parliamentarians, educationalists, and feminine, agrarian and youth organisations.

Some 6,500 people attended the mass meeting in the St. Daniel Hall with which the rassemblement opened, and another 2,500 were turned away at the door. Notable speeches were made by Lord Cecil, Minister Pierre Cot, Lord Dickinson, a speaker for the trade unions, representatives of the women's organisations and others. The rassemblement subsequently met in commissions, representing the groups mentioned above. The religious commission, numbering some 150 persons, was presided over by Dr. H.A. Atkinson, Pasteur Jézéquel acting as *rapporteur*. Each commission formulated a programme which was afterwards incorporated into the programme of action.

It was decided to adopt the title of "the International Peace Campaign" and to open an office in Geneva, under the supervision of Pasteur Jézéquel (who was elected vice-president), not to supplant the agencies for peace already existing, but as a coordinating force on a world scale. Thus situated, it will become the rallying point and general headquarters of the peace campaign.

There had been much misapprehension as to what the Brussels assembly could achieve. But from beginning to end a spirit of almost religious enthusiasm dominated the proceedings. For the first time, the peace forces of the world had a united front. The religious service held on the Sunday registered the part that religion must play in the movement. And the great rally in the stadium, where 30,000 people assembled and "demonstrated for peace", formed an unforgettable experience. If Governments cannot avert war, peace must be made by the people. And the Brussels gathering has shown that public opinion is ready and willing to cooperate in a peace programme.

On October 1, an important delegation of the International Peace Campaign, led by Lord Cecil, was received by the League of Nations Assembly in Geneva. Among the several speakers who addressed the Assembly on behalf of women's peace organisations, youth, labour and other sections of public opinion, Pasteur Jézéquel gave a vigorous presentation of the Christian point of view.

(Lord Dickinson, Dr. Atkinson and Pasteur Jézéquel represented the World Alliance at Brussels. The question of permanent cooperation is still under discussion).

L'IMPRIMEUR-GÉRANT GRANCHAMP, ANNEMASSE - 1079-10-36